concubine, and, when the prince became infatuated with her, surrendered her to him. A son of this beauty was Cheng (born B.C. 259), later Shih Huang Ti, and malicious and perhaps ill-founded gossip has it that his father was not the prince, but the clever Lii Pu-wei. When, thanks to his friend, the prince succeeded to the rule in Ch'in, Lii Pu-wei continued as his chief adviser and remained powerful in the earlier years of the reign of Cheng—who, as a minor, followed his reputed father as head of Ch'in (B.C. 247). Lii Pu-wei is said to have been accused of complicity in amorous intrigues of and with his former concubine, now the queen-dowager. Certainly Cheng, not unwilling to be rid of so powerful a mentor, banished him (B.C. 238). Again accused of treasonable designs, Lii was banished a second time, probably to the present Honan (although just possibly he was later in Szechwan). His life seems to have been ended by poison.

Before Lu's fall, Ch'in was well on its way to its final triumph over its rivals. In the second half of the third century it annexed state after state. Ch'u was erased from the map, and in B.C. 221 the conquest of what was left of Ch'i completed the territorial unification of China under the all-powerful Ch'in. The older, classical China had been subdued by a state which was mostly Chinese in culture but which was only partially Chinese in blood. One stage of China's development had come to an end and a new era, that of imperialism, had dawned.

CULTURAL GJROWTH UNDER THE CHOU

These centuries of almost incessant warfare had been accompanied by remarkable developments in civilization and, as the

preceding narrative indicates, by the wide extension of Chinese culture in regions within and outside its native habitat.

The original China, it will be recalled, was on the plain formed by the Yellow River and its tributaries. At the outset of the Chou much of it was still uncultivated. It contained large fertile areas but also swamps and regions of shifting sands. At the beginning of the dynasty, and for many centuries thereafter, peoples whom the Chinese regarded as barbarians lived not only on the edges of the plain, but also in the plain itself, some of them on the seashore.